Koviloor Digital Library

33-1
உ. கோவிலூர்
KOVILOOR
MADALAYAM
மடாலயம்
8091
Q1:38



NIJASWARUPA

of

Sri Varahalakshmi Narasimha Swami Varu,

Darshan on 3rd day of the bright half of Vaisakha, every year.

KOVILOOR ANDAVAR
A. No. 8091
LIBRARY, KOVILOOR

Koviloor Digital Library

Koviloor Digital Library

BROCHURE OF

Sri Varahalakshmi Narasimhaswami Vari Temple,

SIMHACHALAM.

Simhachalam which rises to about 800 feet above sea level is at a distance of about ten miles, to the north of Visakhapatnam. It is approachable both from Simhachalam Railway Station on the South Eastern Railway which is about 2½ miles from this place and also by means of a motorable road from Visakhapatnam Town wherefrom public busses ply regularly.

Near the top of the north side of the hill, in a wooden hallow surrounded by a wide circle of higher ground resembling an amphetheatre, is the temple of Narasimha which gives the hill its name. This is the most famous, richest and the best sculptured shrine of the Northern Circars and the Rajahs of Vizianagaram, who have endowed to it with lands etc., are its hereditary trustees for the last two centuries. It has been brought under the purview of Hindu Religious and Charitable Endowments Act under a special Scheme. The way upto the temple runs along the glen through terraced fields of pine-apples dotted with mango, jack and other trees. It passes up a broad flght of well kept stone steps about a thousand in number, on either side of which, trees have been grown to afford shade, and refresh the weary pilgrims. The steps have been lighted, from top to bottom, and at intervals recently, toranas were also built.

Koviloor Digital Library

The Rajah Sahib of Vizianagaram, Heriditary Trustees of the Temple is taking keen interest in improving the condition of the temple. A motorable road has been laid right up to the temple premises and a planned building scheme has been taken up for putting up Sathrams and tenaments to suit all classes of pilgrims. Transport facilities are also beeing improved by running motor busses from Visakhapatnam Vizianagaram, Srikakulam, Annavaram, etc.

The local Sthalapurana contains account of the foundations of the temple and relates the well known story of Hiranyakasipu who was furious with his son Prahlada, for his ardent devotion to his mortal enemy—Vishnu, with a view to get rid of such a misbehaving and undesirable son he subjected him to various forms of cruel treatment. The sthalapurna further narrates how Prahlada was thrown into the sea and Simhachalam hill placed on top of him and how Vishnu went to the youth's rescue, stood on one side of the hill and tipped it up so that the boy could crawl out on the other, and how Prahlada in his gratitude founded this shrine. In subsequent ages this temple which was the favourite resort of Devas, fell into disuse and decay. King Pururava with his beloved consort, Urvasi, during their peregrinations are said to have visited this hill and at the instance of Urvasi, located the God, who appeared in his dream and ordained that he should be exposed to view only on the third day of the bright half of the month of Vaisakha and that he should be covered up with sandal paste during the rest of the year. Even to this day, as though to give credence to the traditions contained in the **Sthalapurana,** the CHANDANA YATRA festival is

Koviloor Digital Library

performed on the 3rd day of the bright halfof the month of Vaisakha (Akhsaya Thrutiya). On this day the sandal paste which covers the image is removed and the **Nijasvarupa** is shown to the devotees. Thousands of pilgrims gather at the temple, ior darsan on this day, as it is believed, that **Darsan** of Nijarupa is sure to obtain for them, salvation or **Moksha**.

Though the beginning of this sacred edifice to the Varahanarasimha Avatar, is thus shrouded in mystery and legends, the inscriptions engraved on the walls and pillars of this shrine, contain a mine of information, and throw a flood of light on the vicissitudes of this temple, during the long period of its existence. The fragmentary inscription dated (Saka) 1021 (1099 A. D.) of the Chola King Kulottunga who conquerred Kalinaga territories, refers to importance of this temple in the 11th century, while another records that the queen of the Velanadu chief, Gonka III (1137-56 A. D) covered the image with Gold. The Eastern Gangas of Kalinga with their seats at Mukhalingam and Cuttack, have also very richly beautified this shrine. King Narasimha I of this dynasty is credited, according to one inscription, with the construction of the central shrine, the Mukhamandapa, the Natyamandapa and the outer enclosure, in beautifully polished blackstone in 1267-68 A. D. The Reddis of Rajahmundry, the Mathayas of Oddadi, the Visnuvardhanachakravartins of Panchadarla and Suryavamsa Gajapatis of Cuttack, all in their pious zeal contributed their mite in enriching this temple. Early in the 16th century, the famous Ruler of Vijayanagara Empire, Krishnadevaraya, in the course of his seven years war, against Gajapati Prataparudra of Orisa visited this temple twice in 1516 and 1519 A. D. to pay

Koviloor Digital Library

homage to Lord Nrusimha when he had offered very valuable jewellery as well as number of villages for maintenance of some Bhogams or worships. Some of the jewellery presented by the illustrious monarch (viz.) Patchalapatakam etc. are still in existence, and display to us the height of artistic excellence attained by the Andhra artist in those bygone ages. After the fall of Gajapatis of Orissa who have been allowed to retain these territories by Emperor Krishnaraya, this area was overrun by the Qutb-Shahis of Golkonda, who in the course of their predatory raids infested this temple, smashed its fortifications (the only remnants of which can be seen now near the Hanuman Gate) and mutilated the images and fine carvings on the pillars. But soon as Vassals of the Sultans of Golkonda the local rulers of Vizianagram revived the glory of Simhachalam by endowing it richly with grant of lands etc, for maintenance, and since then this temple was under their management. His Highness Sri Raja Pusavati Viziarama Gajapati Bahadur of Vizianagram, M. L. A., is its esteemed Trustee now.

Architecturally the temple deserves very high praise. It actually comprises of a square shrine surmounted by a high tower or Gopura a portico or Mukhamandapa with a small circular tower over it, a square sixteen pillared mandapa called Natyamandapa facing this and a stone car drawn by two horses, enclosed by a varandah, all made of dark granite richly and delicately carved with conventional floral ornament and scenes from Visnupurana. Much of the carving has been mutilated by the invading Mussalmans and there is a legend that the Lord then created a swarm of bees which chased the Mahammadans up to Thummedala

Koviloor Digital Library

Metta. a hill near Waltair Railway Station. Outside the enclosure and to the north of the temple, there is the **Kalyanamandapa** with 96 exquisitely carved pillars with different ornamentations, motiffs and capitals arranged in sixteen rows of six each, where God's marriage festival is performed on the 11th day of the bright half of the month of Chaitra every year. The representation of Matsya incarnation of Vishnu, the Dhanvantari, Varuna, and the numerous murtis of Nrisimha, deserve special mention.

There is a perennial spring locally called **Gangadhra** on this hill, with great medicinal properties, which while providing the numerous pilgrims that flock at this temple with a source of water for bathing and other purposes, fertilizes all the pineapple fields and numerous flower and fruit gardens belonging to the God. There is a belief that all those that bathe in this holy water would attaian Nirvana.

The temple properties consist of lands and topes. Main items of income is through votive offerings.

The Deity has got gold and gemset jewelry valued at nearly six lakhs. The most precious and valuable jewels are:-

(1) Gold ornament Kavacham 800 tolas valued at Rs. 72,000/-

(2) A Gemset Emerald Pathakam presented by Sri Krishna Devaraya of Hampi Vizayanagaram in commemoration of his victory over the Orissa Kings in 1556 valued at Rs. 50,000-0-0.

Koviloor Digital Library

Koviloor Digital Library

உ.கோவிலூர் KOVILOOR MADALAYAM மடாலயம்

SRI RAMULU.

The Flower of Sri Simhachala Kshetra Mahatyam.

Based on the Telugu Version of Sanskrit of Text in Skandapuranam given out by Sri Vedavyasa Bhattaraka, Author of several other Puranams through the mouth of Jaimini Maharshi.

The original is divided into 32 chapters and in every paragraph below is given seriatum the essence of each chapter briefly for the knowledge of devotees not conversant with Sanskrit of Telugu language.

1. Of the several holy places where people congregate to worship, Lord Narasimham, the four centres at Ahobalam, Harampapam, Krutasavucham and Simhachalam, the most ancient and famous one is Simhachalam because the Lord Narasimham, has displayed his avataram at Simhachalam Hill as an incarnation of peace and as Saviour of Prahalada earlier than his exhibition in the fierce shape of Sri Narasimha for the destruction of Hiranyakasyapa and after that, cleansed Himself ef the impurities arising thereby at Krutasavucham and subsequently after annihilation of several Rakshasas. He finally settled at Harampapam. According to this serial order, the first place is given to Simhachalam. It is also here that Prahlada has worshipped Lord Narasimha before he openly appeared to one and all, after the killing of Hiranyakasapa. At Ahobala Kshetra, the Lord emerged out of the Pillar for public appearance and destroyed the Rakshasa with his claws, cleaned his thereby soiled body, at Krutasavucha Kshetram and purifying his devotees of the sins at Harampapam Kshetram, permanently settled at Simhachalam Kshetram with his consort Sree Lakshmi with a beautiful face having the splendour of the moon.

(2) The place all round the Simhachalam Hill is an excellent Punya Kshetram. Ali His constant Devotees of the Lord will be saved of their sins. Any pilgrim who gets up the Hill and batches in the Holy Gangadhara

Koviloor Digital Library

which flows to the west in a pious manner will be freed completely of all his past sins, curred of any diseases, will also have all his desires satisfied.

Prahlada personally worshipped the Lord on the Hill as also all the important personages of Heaven for a pretty long time. The Lord remained alone afterwards for some time. Later, the Lord Narasimha again became prominent and was worshipped with abhishekams of Cow's milk by the King Emperor Pururava and the Lords' festival Chandanayatra and others were being performed regularly by his descendants, Swetha Mukhudu and others and worshipped piously the Lord till the begining of Kaliyuga. Such of the men as are devoted to Lord Narasimha even in kalikam will obtain Moksha-Human birth which enables one to acquire Moksha is in itself difficult to get. Each and every person who is a devotees of Lord Narasimha will not have rebirth in this world but will surely get Moksha to approach the Lord Vishnu Himself So all persons should live in Simhachalam Kshetram.

(3) The Simhagiri is the most unique, beautiful and pleasant Hill with a salubrious Climate in all seasons. The Water-falls on it are by themselves very holy. All kinds of fruit trees, flower plants, medicinal herbs, veriety of animals, musical sounds of several birds and devotes to Lord are found on this Hill. The soft waves of breezee moving over the scented flowers and cool woterfalls will be very pleasant and relieve the pilgrim of the tiresomeness of his journey up the Hill. In all the three worlds certainly you do not find a pilgrim centre like Simhachalam or Holy water like that of Gangadhara or a God equal to Narasimhaswamy. Of all the Avatarams of Lord Vishnu, Narasimha Avatar is the grandest. We will fulfill all desires, remove all sins and enable all his devotees to get to Heaven.

(4) In the good old days of Krutayuga there lived the Rakshasa King Hiranyakasapa and his brother Hiranyaksha. Previously the two brothers wearing the Sankham and Chakram and bearing the

Koviloor Digital Library

names Jaya and Vijaya were the gate keepers to the Lord. At one time in the guise of playful children came to Vaikuntam (Heaven) to see the Lord, Sanaka and other Godlike Rishis but they were obstructed by Jaya Vijayulu and insulted and therefore got enraged. At that time suddenly Sreemannarayana came out, saw the two boys at the gate and enquired them why they are standing there in grief. They reported that they were obstructed by the gatekeepers and prostracted before the Lord Maha Vishnu and prayed to him with folded hauds in praise of his supreme Godly qualities and abilities, and that he is the creator and protector in himself of all the world, with Lakshmidevi as his consort by his side, and that the sinful suffering humanity with his boatlike benignness can easily cross the Ocean of Samsar [family life] and attain Moksha. The Lord was very much pleased with the Rishis, took them to his palace, got angry with the gate keepers and cursed them that they are too proud to be able to know and discriminate big and small correctly, and cruel as they are. they do not deserve to be in Heaven, having obstructed Lords Devotees, and they are therefore banished from Heaven to be born there as Rakshasas on the earth. The two brothers lost their splendour and were born on earth to Kasyapa Rishi and Diti as the mighty Hiranyakasapa and the younger strong Hiranyaksha respectively

(5) The two brothers were flourishing wi?h their mighty physical power and valour on earth. The younger of them Hiranyaksha with the heavy club as his weapon was a terror to Devas as well as human beings, The Devas unable to bear his wrongs went in deputation to Lord Brahma ond represented their grievances for redress. The Lord then assumed the Avatar of [wild boar] Holy Varaha and came out of Lord Brahma in resplendent greatness with an extra-ordinary brilliant body and frame. The God Brahma prayed to the Holy Avatar Varaha and expressed that in him are seen the four Vedas-Rukku, Yajur, Sama & Adharvan and all the sciences like Grammar, Prosedy, Astrology etc, and everything great and desired him in that form to be

Koviloor Digital Library

a saviour of one and all living beings from the great trouble they were subject to from the wicked Rakshasa, Hiranyaksha who then was in. The Lord in Varaha Avatar broke open the earth with a noise akin to thunder and faced the Hiranyaksha who brandished his club and roared aloud and attacked to kill him outright, and they then exchanged blows and finally Lord Varaha with his tusk tore open the Rakshasa's abdomen and felled him down dead. Lord Varaha then lifted out the hidden earth on his tusks. The Lord and Saviour of his devotees having thus put an end to all the troubles of mankind from the Demon mightily pleased his worshippers.

(6) Hiranyakasapa grieved much over the death of his younger brother Hiranyaksha at the hands of Lord Vishnu in Varaha's Avatar and consoled his mother and sister-in-law, performed his funeral rites, told his followers that they do not possess sufficient strength to conquer and it could be got only by prayer. He relinquished his Kingdom and all pleasures and atonce retired to the forests for solitary prayers. Exposing himself to all the inclemencies of seasonal conditions, controlling all senses, enduring all sufferings patiently in sun and rain he performed his prayers for a long time. The Damsels in Heaven in order to spoil intentionally his deep prayers tried their best to win him over with their songs and dances but invain and disappointed they retreated to heaven lest they may be cursed by him. The Rakshasa then stood on his toe with hands outstretched and was performing Tapas fiercely without food or water and unsupported. His whole body in flesh and blood was easten away by insects, but still he stood firm and frightfull in Tapas like the trunk of a tree without branches. The celestial fire came out of his head and spread smoke all over the three worlds and caused the devotees to leave Heaven and go to Satyalokam to wait on Brahma and to represent to him that with this extra-ordinarily great Tapas, Hiranyakasapa will gain supernatural powers and greately trouble them ultimately and he should therefore endeavour to stop his prayers with legitimate gift. The God Brahma proceeded

Koviloor Digital Library

on his Swan and saw Hiranyakasapa and was greatly surprised and pleased at his brave stillness. He sprinkled Holy water on the Rakshasa and touched him to wake him up. Hiranyakasapa got up with diamond youthful body, performed pradakshina Namaskarams to the God Brahma, and was told by him to stop his prayers and ask for the required boons soon. King Hiranyakasapa then begged Brahma that if he is pleased of his tapas he should invest on him immunity from death from any of the living beings created by Him and from weapons, trees, arrows, hills, outer and under worlds and Heaven, and that one and all of the living beings created by him should be unable to fight with him in battle, that the curses of Rishis and others should cause him no harm and that the Guardian of Heaven should all be inferior to him and if he fails to satisfy these desires of his he will continue his dreadful Tapas. Brahma then remarked that he performed unequalled Tapas for which he will get his desires fulfilled, but if he troubles pious men and women, he would not retain these powers long.

(7) Hiranyakasapa with his newly invested supernatural powers re-entered his capital city Hiranyapuram and his Rakshasa followers confident of his might revived their old feuds with Devas and declared war upon them, and set out to conquer Heaven under his leaderehip. The demon King approached Heaven in his gay and fully armed chariot and met with stiff resistence from the Devatas and their protecting Gods. A fierce battle ensued in which there was terrible massacre of the combatants on either side. The God Indra, the head of the Devatas mounted on his elephant faced the demon king in his mighty chariot. In their personal combat God Indra first smashed down the Demon king's chariot and horses. Hiranyakasapa retaliated and struck furiously on the head of God Indra's elephant and made him flee. Kubera and the Sub Commanders of the Chief Indra then boldly attacked the Demon but were all totally defeated and unable to bear with the demon King's onslaughts they and the Devas abandoned Heaven and took to hiding on earth. The

Koviloor Digital Library

Demon King Hiranyakasapa subjugated the entire Heavenly Kingdom, assumed fnll ownership of it, and enjoyed the various pleasures thereof taking service from the several attendants. The sacrificial products consumed by Devas are now eaten away by Rakshasas and the Devas starved of food are in grief. The Demon King ruled the three worlds and all their inhabitants troubling the Devas in several ways.

(8) All the Devas led by their protectors went in deputation to God Brahma and represented to him their difficulties for redress but he replied to them that having once invested the Demon King with supernatural power on account of his fieree tapas, he cannot now destroy them but proposed that they should all represent this to the superme in Vaikuntam of Vishnu Lokam and He will punish the Demons and bless the Devas. As they approached Him, they found the Vaikuntam in brilliant splendour decorated end ornamented with invaluable precious stones and pearls and full of fruit trees, beautiful tanks with diverse water flower plants and melodious birds, pleasant gardens emanating sweet scent of flowers and cool breezes from water, the abode of all the Lords Devotees. Inside it there is a resplendent special sanctuary wherein the Almighty Vasudeva dwells served by devotees who already attained Moksha. The whole place was embedded with priceless diamonds The Lord Vishnu Deva resided in Vaikuntam constanly worshipped by his permanent devotees, pure, learned, powerful, strong, rich, brave, brilliant, truthful and virtuous. The Devas and their masters felt delighted at the sight of Vaikuntam and came to the gates to get in and see the Lord Vishnu. The gatekeeper Sumukhudu told them that as they are being subject to Law of Karma they are not good enough to be let in. Having been so forbidden the Devas stood out broken hearted and lamenting.

(9) The Second Gatekeeper Suprathista offered to go and inform the Lord of their Visit and kept them waiting. He went to the home of the Almighty and prostrated himself before the Lord Jagannadha standing

Koviloor Digital Library

8091
Q1:38

by his Garuda (eagle) and informed him that having been defeated by the demons, Brahma and other Devas are waiting at the gate awaiting the favour of his presence for representation to him of the Demon's cruel deeds

The Lord Vasudeva promptly caught hold of the hand of his Commander-in-Chief Visvaksena and in his brilliance and grace and form, put on his Sankuchakra, Gada, Padma crown and other precious ornaments and with all his embelishments came out of the several devotees serving him in diverse ways. The Devas, at sight of him, fell prostrate before him in obeisance, just as bottom cut trees. The Lord then wanted to know quickly why all the Suras accompanied by Brahma came to him. He assured them that he has no enemies or favourites and that he will govern the Virtuous well, and mercilessly destroy the evil ones. This is truth.

(10) The Devas represented to the Lord in a low and humble voice that they are conquered by the mighty and disrespectful Hiranyakasapa who to avenge the annihilation of his brother Hiranyaksha, performed uniequalled Tapas and got favours from God Brahma which make him immune from injury by any thing animate or inanimate in the creation of the Supreme Lord or God Brahma. He has subjected to himself all the worlds and enjoys the seevices and pleasures of Heaven, depriving Devas of all sacrificial foods. The Devas wept before the Lord as sons do before the father informing him of the Demon's cruelties to them. The Almighty in all his grace and mercy consoled and cheered the Devas by assuring them that they will regain their original places, that he would destroy shortly the demon Hiranyakasapa assuming a hitherto unseen, unheard, unknown and strange form as he is protected by Lord Brahma from distruction by any living body that for Him, who by more contemplation, does create, preserve and destory, there is nothing which He cannot do either in His pleasure or in His anger, and that the very gatekeeper who objected to the Devas seeing him, will be the cause for the destruction of the Demon. The Purushothama

Koviloor Digital Library

next cursed Sumukha that as he prevented the weeping Devas from seeing Him, he should be born as a son to the world-tormenter Hiranyakasapa taking the brith of a Rakshasa as a punishment for his wickedness towards the Devotees.

(11) Sumukha performed obeisance to the Lord and prayed Him to forgive his faults and submitted to Him that as a Demon he will have no future salvation, that he objected them as they have become worldly and not out of arrogance. The Lord Vishnu consoled Sumukha not to be frightened as he can also become His Devotee by constantly praying in his name and meditating upon Him and regain his service under his order. The Lord also told Sumukha that he will smash the demon down to his and in a peculiar avatar and in his cause The Lord further revealed to Sumukha that he will take several Avaters for destruction of the enemies to his devotees, and he will revere his eight forms, Vedas, Brahmins. Rishis. Devas, Cows, Ravi tree, Devotees and Pillgrimage centres, and there is no doubt about it and whoever constantly worships Him the omnipresent will immensely please Him and that he Sumukha though born to a cruel Rakshasa will become excellant whoever obstructs at the gate Vaishnavite devotees that come to worship Lord Bhagavan, will surely be born as demons.

(12) Hiranyakasapa's wife became pregnant and the aforesaid Sumukha was born to her on a pleasant day and named Prahlada. The boy was displaying divine mood and conduct from his birth He spoke out that in this creation the omnipresent Vishnu is the father and Lakshmi mother, but not others, to the great surprise of the women around him. After play Prahlada called all the Rakshasa children to a solitary place, preached to them that just as they make toy houses with sand, so Janardhana creates the world, protects and destroys it, and so, all wisemen devoted to him will get salvation, and whoever meditates upon the omnipresent supreme God, will be rid of all sins and attain Bliss.

Koviloor Digital Library

Some of the Rakshasa boys so taught by Prahlada lost their arrogance, acquired Divine wisdom and became Devotees to Lord Vishnu.

(13) At the age of three while playing on a day with the other boys, Prahlada was seen by the Rakshasa King meditating upon the Lord and his father decided thereon to put him in school for learning under the family priest Sukra's son Chandamarka, and accordingly entrusted his son to him for education. The boy was instructed to write down "Namasivaya" but he wrote "Namo Narayana" and when questioned by his teachers he said boldly that he spoke-out what he learnt from Vishnu Deva in his previous life, and that this unstable world is created by Lord Narayana, that whoever worships Lord Narayana will get at Him and that whosover prays to other Gods instead of Him, will be going to distant dirty ponds instead of the near Ganges. To one who is not devoted to Lord Vishnu, his caste, religion, science, Prayer and meditation will be unworthy, just as brilliant jewels put on an ugly women. The Lord Vishnu, the bountiful will bestow on each, the desires he prays for according to the nature of the God they serve, and there is nothing grater than the word "Narayana"

(14) The Demon's Priests then took Prahlada to his father who accosted his son seeing him while still at a distance, and when the son was making low obeisance to him, lifted him up, embraced him, seated him on his lap, and asked to repeat before him the teachings he learnt from his masters. Prahlada said that except Brahma's word all others are not constant and donot lead to Bliss according to Vedas, and the Lord Vishnu's word is eternal and the learned pray on that word and meditate upon it and reach Heaven and therefore he is praying "Namo Narayana", but the teachers are saying to the contrary. The demon king flared up and emitting fire from his eyes said that boy's words, deeds and thoughts on Vishnu are strange and useless, and whether they are innate or acquired by him they should in any case be suppressed by force. Prahlada then

Koviloor Digital Library

remarked to his father, that he is mistaken when he thinks that qualities are acquired by the teaching that there are actually three qualities inborn with which every living being possesses (i. e.) Satva, Rajos and Tamos, and each will born with one or other of these according to his past life. Satva will make men happy, Rajos will lead to unhappy events and Tamos leads to ignorance and attachments. Lord Narayana's Sathvic people look at joy, sorrow and other creatures all alike. The persons of Rajo quality will be burdened with attachments, greed and pride and view others as enemies, friends and inferiors. The men of Tamos will not have good qualities and commit thefts and harm others and be crafty and ultimately go to hell, but whosoever conquers these three qualities and lives above all of them worshipping reverently Paramatma, will attain Moksha.

(15) The Demon king grew angry, called his followers and made them tie down Prahlada with ropes and whipped him mercilessly, but Prahlada inspite of it was meditating unmoved upon the sure Saviour Lord Vishnu, and did not feel the least pain just as an elephant beaten on his head by scented flower garlands. The servants stood back tired, still like pillars. The Demon King then made his servants pierce Prahlada with lances, three pointed bayonets, and axes so that his body may be cut to picees and he is distroyed totally, but the weapons used on Prahlada broke to piecees and the splinters flying out struck the Hiranyakasapa's servants and caused bleeding injuries to their bodies while Prahlada himself was meditationg upon the Lord unmindful of them and shone great brilliance like God of Fire (Agni). Hiranyakasapa then called out his mighty elephants and made them trample down Prahlada to reduce him to dust and attack him with their tusks but they broke their tusks in their vain attempt and retreated. Baffled at it, Demon King brought in nine deadly poisonous serpents and set them upon Prahlada who was not in the least affected there-by but as small insects die at red hot iron so all these serpents fell down, with their teeth broken, poison dried up, and themselves burnt out. Hiranyakasapa

Koviloor Digital Library

himself however suffered as if the serpents bit him. He next got piled all around Prahlada dried firewood stocks and set them on fire, but the Demon king's servants fled lest the wind and fire would burn them, bnt prince Prahlada himself was shining as a red lotus flower in the midst.

(16) The Demon King finding that all his actions against his son proved ineffective, grew restless and angry and assembling all his ministers, priests and Pundits lamented before them that he who conquered Indra, Yama, Varuna, Kubera, Sun and other Gods and who is taking services from gods Wind and Fire and other former personages of Heaven and ruling without the least sorrow for several milleniums is now very much troubled at heart since the birth of his evil minded son, who cannot be killed with weapons or poisons but is constant in his own way, unmindful of the elder's wise teachings and what is to be done with him now The assembly then advised the king that his benign son does not deserve punishment at his hands and his character will not alter thereby, but he will change of his own accord as he attains manhood. and the Priests will keep again the boy under their care and teach him moral and all the sciences. So saying they took away the boy and instructed him in the moral, mental and legal sciences and the pure science of kingship, revealed by the High Priest Sukra.

(17) Sometime later the Purohit called Prahlada privately and advised him that he has become learned in all the moral sciences completetly, and that he should by now chiefly take up his father's customs and manners and that he should no longer pray and serve Hari, the Chief of the Devas who are traditional enemies to his father's race of Rakshasas. Prahlada questioned him in reply as to how can he stop his devotion to the Lord Hari who has saved him from all danger by the mere thought of Him in his Heart, and that is publicly witnessed by one and all of them, and that a person without devotion to Lord Vishnu is worse than Chandala, and he is therefore offering his prayer to the omnipotent Lord Vishnu. The Rakshasa teachers then proposed to

Koviloor Digital Library

him that in due deference to his obstinate father he should confine and say his prayes to Lord Hari in his mind and not to speak them out but to repeat before his father as instructed by them. Prahlada then said to them that a person's speech will naturally relate to what he is contemplating in his mind, and how cand he stop his devotion to Lord Vishnu whose constant adoration is prescribed by the great, for salvation and Bliss. Prahlada further stated that it is impossible for a devotee like himself to cease his prayer to Lord Vishnu when the mere mention of Lord Vishnu's name whether devotedly or in fun will free a person from all his sins and when as a matter of fact the dream about Hari itself, removes the fears of Samsara (Family life) omnipresent and personification of purity as He is by the mere thought of Him, one will be saved of all deaths and births. The figure of the Almighty is clearly said to be visible to Prahlada in his hoart and he cannot give it up for fear of others. He is the saviour of all his Dovotees, and protects them from all danger by personal appearance in critical moments and mere contemplation of Him in his dying moments by a person will make Yama and his servants flee away in fear and save his life and hence the prayers in the Almightly Lord Narayanamurthy's name cannot be given up by him (Prahlada).

(18) The teachers in despair took Prahlada to the Demon king in his Durbar and told him that his son was tutored in all moral sciences and lessons intended for sons of kings but he does not give up his thoughts on Lord Vishnu and he is adamant and fearless. The King burst into anger and ordered his servants, that his impertinent son should be bound tight and cast into sea and a big mountain thrown over him so that he may die and never come to him again. His directions were accordingly carried out against this five year old boy who took to Samadhi without in the least minding it. The waters did not drown Prahlada but remained aloof, and the mountain did not crush him but floated in air high enough, The fastenings on Prahlada all broke loose and he remained as in a palace with the sea water surrounding him allround. The Demon King's son Prahlada

Koviloor Digital Library

sat in Yoga meditating in his heart upon Lord Vishnu and offering prayers to the omnipotent, Omnipresent, Omnisicent, Lord Saviour and Lord Protector and the great Creator, Preserver and Redeemer and Ruler of all living beings, and the all merciful Lord Almighty, the Lord Narayana who was playing with his Lakshmi in chambers, got perturbed and descended on to the Earth in his Garuda swiftly, without his usual equipment, and holding on his slipping wearing apparel and while still at a distance quenched the thirst of the tired Garuda with Amrutam, jumped on the mountain thrown upon Prahlada and lifted it up so as to prevent it from falling on Prahlada. The benavolent Hari took out Prahlada with his own hand. Prahlada shone brilliantly like several moons was surprised and pleased at the sight of Lord and Garuda and prayed to God in gratitude.

(19) Prahlada prayed to Lord that he is the Almighty personifying in Himself all living beings, souls, manifestations and mercy on the universe and that he is the creator and the created and the Protector and Destroyer in the end and that physically, morally and mentally He is the subject and object of everthing in this creation and He is visible constantly happy to him (Prahlada) while his father (the Demon King) is unnecessarily worried. The Lord Vasudeva answered his prayers in soothing words as below: 'Prahlada-son of Demon king-Be not afraid; May you get success. My appearance to you will redeem you of all sorrows and whosoever realises my omnipresence will be free from all births and deaths, I deeply love my devotees and harm their enemies. To-morrow I will appear in a dreadful Avatar and destory your powerful father and fear not. I will arise as soon as your father orders you to show the universal Lord Vishnu in the pillar. I will remain for ever here in my present form on this beautiful flat of Hill top as a benefactor of the world and with no other thought On this Hill the Ganges and all other Holy Rivers, seas and waters flow as waterfalls always. I will be here as Protector of my devotees. From today this Hill will be famous as Simhagiri, whosoever worships and serves me on this Hill with attentive devotion will be purified of

Koviloor Digital Library

his sins and attain salvation. After I destory the demon (your father) you should be praying to me intensively the rest of your life. I am pleased with your sathvic way of worship and am ready to grant you your boons". Prahlada prayed to the Lord to enable him to do undisturbed worship at his feet, offer prayers with his tongue and make obeissance with his head and save him from an act or thought of any harm to any life made in retaliation for any trouble caused by them to him. The Lord was doubly pleased and granted him the boons asked for and wanted him to be always saying prayers in his name and assured him of his constant protection.

(20) Shining brilliantly like a second Sun at Sunrise, Prahlada entered his father's city and proudly and fearlessly went about the public streets repeating loudly names recalling His greatness, past avatar incidents of destruction of demons, superb qualities of mere love and equanimity and inter-relation with the creation during the course of prayers. The Rakshasas reported to their Demon King that Prahlada was not in the least harmed either by the sea into which he was cast or the mountain that was thrown upon him and is now moving about fearlessly in the city with super brilliance chanting the name of Vishnu. The Demon King became disheartened, felt that on acceunt of his son, he will surely meet his Death and that he must wisely plan out and asked his servants to bring his son to him. Prahlada accordingly went to his father and humbly prostrated at his feet. Whereon the father lifted him up and embraced him and expressed to him that he has realised his supernatural powers and he was luckily born great to him for the good deeds in his past life, and he should stick on to him abandoning Hari and enjoy all pleasures of Heaven that was conquered by him and make him thereby happy. Prahlada replied to his father not to feel sorry for his words but to understand fully the gratness of the Lord Vishnu, his powers of control over all planets and senses of nature, his equal affection for good and bad of all kinds of living beings and the immense Happiness he will derive by meditating on Him, the Almighty Lord whom he has realised and serving

Koviloor Digital Library

and behave impartially, treating yourself, myself and all living beings equally and alike and enjoy eteraal Bliss

(21) The Demon King grew very angry with Prahlada and took out his sword from the Sheath, and questioned his son to show him the Vishnu, prattled by him. Whereupon Prahlada replied that Lord Vishnu is beyond doubt, here and everywhere, he exists on the universe in whatcver is seen, heard and thought, both inside and outside and not a blade of grass will exist without Him and he is in Prahlada as devotion and in the Demon King as Hatred and without exception in all things created by God Brahma so much so that the Vedas proclaim the entire creation as full of Vishnu. On being further pressed to show him. Prahlada replied that He will appear where and when he seriously desires for Him. The Demon King expressed that the Lord Vishnu is not outwardly seen by him and he wishes to see how he is in the Pillar, and so saying he rose up hastily in anger, caught hold of Prahlada's tuft of hair with one hand and struck against the pillar with the palm of his other hand. The Lord came out slim breaking open the pillar and roaring in the Avatara of Lord Narasimha creating terror in the Demon King and grew big automatically. The Lord in his new Avatar appeared roaring like thunder, with his mane brilliant as lightning and hanging loose over the shoulders, eyes shining like Fire, fully open mouth, hanging tongue, sharp teeth and claws splashing out fire and in the strange shape of man and beast and shaking the head, hands, and in great anger with resounding thundering noise quaking and shaking the whole earth lionlike, caught hold of the hair of the Demon King attempting to murder his son. There was a close hand to hand ravaging fight between the Lord and the Demon who assumed various disguises to elude and escape but the Lord took in turn the superior form and annihilated him at every time. The combat between Lord and Demon were akin to onslaughts between Lion and elephant, tiger and buffaloe, eagle and serpent, cat and rat, respectively. In the end the Demon was suppressed just as the forest fire burns out the dry grass. There are in all

Koviloor Digital Library

32 names by which Lord is known each time according to the special attributes he had day and night prominently exhibted in the course of the one hundred years long drawn war and the last is Varaha Narasimha dwelling at Simhagiri in which is disposed salvation and Moksha to the life in all the worlds.

(22) The Devas were astonished greatly to see Hiranyasura fighting equally, ferociously with the strange Narasimha and hiding themselves behind the clouds whispered to him that the Demons acquire strength as the evening advances and so he should atonce conquer the Demon King as they all having suffered immensely at the hands of their enemy, the Demon King, are afraid that if they left alone, the Demon will surely slaughter them. The Lord Narasimha brought the Demon to the front of his house and just at the time of sunset, pulled him down by his hair and on the threshold laid him flat on his thighs, and tore his mighty chest to pieces, and death, with his diamond like sharp claws. The Devas were all immensely pleased at it, cheered up and expressed their joy in manifold ways eac sect of them at its best by clapping their hands, showering sweet scented fllowers on him, making pleasant sounds singing and dancing gracefully in groups.

(23) All the Devas came near the Lord Narasimha prostrated before him and worshipped in the names of all his divine and noble attributes supernatural and equanimous powers of Love and Mercy as Creator, Preserver, Destroyer, Protector, and Saviour with folded hands. The Sri Mahalakshmi stood on one s'de of Him wearing the Lotus and Prahlada on the other. The dirty pieces of flesh, blood, and impurities on the Lord's body, were cleansed in a purification. Divine Bath and the waters flowed down in torrents as Holy waters. At the instance of God Brahma, Prahlada sweetly prayed the Lord in soothing terms to appease him of his wraths enumerating his supreme Divine loveable and loving qualities of head and heart, mind and body, thoughts and Deeds, acts of creation, preservation and

Koviloor Digital Library

destruction, clemency in the several worlds making obeissance systematically at every expression of gratitude and appreciation of glory and beneficience to creation. The Lord Almighty with his consort looked on kindly one and all, and instructed God Brahma and the Devas to bestow the Kingship on Prahlada and they accordingly performed his coronation ceremony installing him as king of his father's Demon Kingdom. Prahlada immune from all desires for pleasures, worshipped the Devas devotionally and restored to the Devas all the things which his father, the Demon King, forcibly wrested from Heaven. He set free all prisoners confined by his father to go back to their original homes. After the Devas returned to Heaven, Lord Narasimha vanished. Prahlada ruled peacefully, and pleasantly and to the satisfaction and joy of both the Rakshasas and Devas. Prahlada married beautiful women and they gave birth to sons of excellent character and among them is one Virochana who is eqnal to Prahlada in valour and strength. All are happy and contented as before performing their respective vedic prescribed rites and cermonies freely. Prahlada himself performed many sacrifices for Lord Hari and distributed wealthy gifts to all the deserving lavishly, and ruled his Kingdom making his subjects to enjoy fearlessly constant peace and happiness.

(24) Prahlada meditated upon the Lord Narasimha at Simhachalam and installing his son Virochana as ruler to his Kingdom, set out for Simhachalam instructing his priests and Purohits to follow him and reached the place in 3 days. He got up the Hill and bathed in the Holy Gangadhra and performed rites to appease his ancestors and gave gifts to Brahmins. Eager to serve Lord Narasimha he searched for him bushes, caves, shrubs and all kinds of places and finally saw him at the foot of a Parijata tree enveloped in Malati creaper. Prahlada was mightily pleased, performed obeissance and prostrated himself and with great devotion personally cleared the site and his followers sprinkled waters, tied clothes as curtain on all the four sides and canopy cloth above and performed Puja, He later established a beautiful vimanam prepared by Viswakarma in

Koviloor Digital Library

accordance with sastric rites, installed the deity for regular daily worship. Punctually he used to get up at day dawn, thinking of God, bathe in Gangadhara, cleanse him in silence and worshipped Him with all the prescribed Vedic recitations and prayers, richly adorning him all over with valuable jewellery, and silk clothes and then performed Puja to him with sweet flowers and other scented articles and in lamp lights accompanied by Vocal and instrumental and singing and dancing and served by devoted Damsels. Under orders of Prahlada, his followers were performing worship daily and regularly for all time. Prahlada was also himself praying to Lord religiously with offerings of sweet drinks, fruits and camphor, Pan etc. and in great reverence and pleased himself as a very great Devotee.

(25) Parhlada made obeissance to Lord Narasimha of Simhachalam, and prayed to him as follows: "May the Omnipresent grant me peace of mind, Bless my mind, to divert itself from other matters and to devote itself solely to you. May the attachment which my mind bears towards my family wickedly flow hereafter towards Lord's Devotees. The solace of Prayers at your feet alone will enable one to sail over the waters of this sea of Samsaram (family life) and attain salvation. Whatever I do, good or bad, I surrender them entirely to you. I do everything for your sake and not for my personal benefit, and at your bidding, I perform the several actions and offer them all to you. May you forgive the omissions and defects in my sevice to you, and give your Blessing". Three times daily and without fail Prahlada was praying to God Narasimha of Simhachalam with utmost devotion.

(26) Once upon a time, God Brahma heard the songs of Narada in praise of the several avatars of Lord Vishnu and himself set out to Milky sea to learn from the Lord which of all the Holy and beneficient places like Ahobala where Lord Narasimha is worshipped is the best and peaceful. There was the Divine City towers of gold on the four sides watered by splashing foam of waves, wonderful pleasure garden full of scented flowers

Koviloor Digital Library

and cool breases and in it, saw the Lord Narasimha. his consort richly dressed in valuable jewels and surrounded by devotees and songsters, followers attending on and serving him and shining like a Moon. The God Brahma atonce prayed to Him recalling his past glories, attributes and actions in the several forms of avatars and narrating them one after another, killing of Demon Madhuvu, destruction of demon Sanakasura as Avatar of Fish holding over of the Vedas to God Brahma himself, lifting up of the earth in Avatar of Tortoise to keep up the Mandara Hill which is used for churning by Devas and Demons to bring out Amrutam (sacred Water), destruction of demon Hiranyaksha in the avatar of Bear and pulling out the earth drowned in the waters, tearing out to pieces the demon Hiranyakasapa with his sharp claws and severing off the heads of the Powerful demons as playing with balls. The God Brahma further represented to Him that himself and Sankara were afraid to go near him and witness Him in His dreadful and fierce Avatar of Lord Narasimha and expressed to Him their desire to serve Him in the mild and peaceful of all his forms of Lord Narasimha existing on earth and wanted to know it. The Lord then said to god Brahma that he assumed the fierce shape to destroy the Demon Hiranyakasapa who is fully protectd with the gifts of Lord Brahma himself and that He has established himself with his consort in the full peaceful shape at Simhadri. He instrncted God Brahma to go there with all Devas and Rishis and others and see that the festival which Prahlada is celebrating on Chaitra Suddha Ekadasi day with great devotion is performed properly, such men as serve the Lord in the said festival with care piously, will be freed from all sins and attain salvation. So saying, the Lord directed God Brahma to quickly go to Simhadri with Devas and Rishis and they will all find him in a strange shape there.

(27) At the Lord's bidding, God Brahma mustered all the Devas and Rishis and others in Heaven for Service to the peaceful Avatar of Lord Narasimha at Simhadri worshipped by Prahlada, and brought them from Heaven to Simhadri, on earth. The Angels saw

Koviloor Digital Library

from a distance with delight and astonishment the magnificient Simhadri Hill touching the Sea and facing the west in a Lion' s shape and shining with many wonderful things, inhabited by several living beings, with the high Temple walls and full of gardens containing many fruit trees and flower plants. The Angels were struck with the enchantment of Lord's abode and got down into the plateau on the hill at midday, and saw the Temple with High walls full of servants resounding, and melodious music on different kinds of instruments, and wherein, damsels are dancing, devotees are praying the Lord piously at prayer time. Prahlada got prepared at the coming of the Devàs, distributed Lords' offerings of clothes, sandal paste and flowers and worshipped the Devas and pleased them immensely. God Brahma congratulated Prahlada on the Singular fortune and blessings he received at Lords' hands and pleasure and told him to get all Puja articles so that he (Brahma) also may worship the Lord. The Devotee Prahlada supplied them with all the required things for Brahma's prayers and there-upon the God Brahma, Devas and Angels entered the sacred Vault of the Temple which is shining with the lustre of the diamonds in the jewellry of the Lord and the small offering lights and fell prostrate before the Lord. Lord Brahma conducted the prayers with the offerings of Prahlada and the flowers brought by Indra from Heaven and performed the festival with great devotion. At the sacred festival performed by Prahlada, the girls of Heaven had danced to the music of Gandharvas and God Brahma along with the Angels worshipped solemnly the Lord Narahari.

(28) The God Brahma and other Devas worshipped Lord Narahari in great devotion singing in praise of His deeds, accomplishments and form of his body, limbs, jewellery one after another, assembled outside and distributed among themselves the Prasadams which were offered to the Lord, fully realising the benefits that they would confer not only on them but all their paternal ancestors. The God Brahma struck with the beauty and pleasure of the Lord at Simnadri forgot Heaven, and for a long time remained at Simhadri

Koviloor Digital Library

worshipping the Lord along with Prahlada and finally both of them retreated to Heaven. Kaliyuga set in and Adharma became rampant, men became enamoured of material benefits and gave up worship of Lord Narasimha. Some died suffering with diseases and pestilence. Some left Simhagiri and went abroad. Thc famous city was deserted of all human life, and became a thick fearful forest, full of snakes and animals. The Temple and its halls and walls fell into ruins and Lord Narasimha vanishəd with anthills covering him alround.

(29) At the begining of Krutayuga there was born in the Moon dynasty the Emperor Pururava. On account of his serious devotion to the Lord in his previous life he was born with great fortune. He prayed to God Brahma devotedly and got as gift from him an Aèroplane and was wandering in it on all sides and while so perambulating, he came accross Mount Kailas, the residence of Lord Siva, with its pleasant gardens, and refreshing spray of waters and descended on to it and sat on a boulder of stone. Urvasi who was coming out of God Siva's Temple saw the king seated on the hill top and became enamoured of him. At the sight of her with the shining beauty of a Black Lotus the king also fell in love with her. They both became locked up in mutual love and affection and remained there long in amorus pleasures The King along with her proceeded to the South and saw tbc Simhagiri Hill full of several kinds of cattle, animals, birds, flower plants and which was praised by the poets. The Aeroplane also is showing going down. The King then pointed out to Urvasi the beautiful Simhadri Hill from down below with its several pleasant sights of trees and stretching into the sea. They both became more and more enamoured of the Hill as they went on seeing it, and the Aeroplane also gradually descended down the Hill and finally alighted there. The King then remarked to Urvasi that he was not in the least sorry for the Aeroplane's landing there, and said to her that he has decided to spend the whole of his life in loving embraces and pleasures with her on the Hill.

Koviloor Digital Library

(30) Urvasi recollecting the past, informed the King that she came to this Simhachalam Hill previously when Lord Bhagavan in a brilliant Avatar to save Prahlada came and settled there and was worshipped not only by Prahlada but all other Devas, Brahma and soforth and that the Lord must be lying concealed somewhere there and if He is renovated and worshipped He will give exceedingly great name and fame and true salvation. Urvasi and the King searched all over the Hill but invain. Atlast they found the Gangadhara flowng west in the pleasant gardens full of delightful chirping birds, and sounds of water falls and both of them merrily bathed there and refreshed themselves. His sorrow at his failure to find the Lord however, was increasing and a thought struck him to get at the Lord whereupon he spread Darbha grass on a flat rock and lay there with Urvasi, determined to remain like that, without food, controlling all his sense organs and meditating upon the Lord and praying for his appearance. The King was in samadhi for three days continuously, at about midnight on the 3rd day grew tired and fell asleep closing his eyes. The King saw the Lord in his dream in superb glory splendour of the Moon, beautiful body, cheerful face, his hands giving water to his Garuda and felt very much delighted with fear and surprise. Lord Narasimha accosted and said to the King- " Raja Simha, get up from the sleep. May you have Bliss! I, who cannot be seen even by Devas quickly appear to you. Raja, there is an anthill seen in front of you and you bathe Me in it with the Panchamrutams (Milk, Curd, Honey, Ghee and Sugar water) and pure water fully and worship me with clothes, flower garlands and Sandalwood and other scented matter. Offer me, dance, sing music and lighted lamps, scented smoke, worship me gladly praying to my glory and applying Sandal wood paste thickly all over me from head to foot. Afterwards dress me in clothes and jewels and pray to me. May men serve me all through the year in this cover of Sandalwood paste. May all people worship me in my brilliance on this very day in every year when the sandalwood paste on me, will be removed for renewal. Whosoever removes the sandal paste over me on any other

Koviloor Digital Library

day will have his family extinguished and he will not also get the benefit of my appearance. Soon after removal, the Sandal paste should again be applied to me quickly with the large customary offering". Having spoken to the king as above the Lord disappeared.

(31) The King woke up with a blooming face and told to Urvasi that he has seen in the Ant-Hill the brilliant Lord she has spoken of, and was ordered by Him in the dream to damp it with milk, and remove the earth, secure the Lord inside and worship Him and sought her advice as to what should be done in as much as there is nothing to be found at the place, and his plane dose not move. Urvasi encouraged him to promptly carry out the Lord's bidding, saying that as an Emperor he will have the Vishnuchakram always on his left hand and thereby all the Devas, men and others will always be at his beck and call. The King then prayed to the Devas and obtained large quantities of milk with which he cleared the site and the Lord revealed Himself to him with a brilliant body and face bright as the full moon, the neck gracefully covered with mane shining in Boar's form with the twisted tail over two glowing shoulders and wearing Vanamala and Vyjayanti, holding up his cloth in one hand and making his garuda drink Amrutam with his other hand in a perfectly peaceful and benevolent mood and thereupon the King bathed him with milk flow but could not find the Lord's feet to worship, and was feeling much disappointed thereby. The King then heard the Akasavani (echo from above) speak out to him that the Lord's feet will not be visible to any of them and they are hidden in earth as salvation will be obtained at mere seeing the Lord and the King should therefore bathe the Lord atonce with the five kinds of Holy waters, and perform the prescribed rites with the usual offerings, and apply the fragrant sandalwood paste all over His body soon after. This Lord Narasimhaswamy should not be seen always, as His figure will appear to all beings only after meditation and the human beings should always serve the Lord covered with the sandal paste only, and it is only on the sacred day of removal of sandal paste, that

Koviloor Digital Library
8091
21:38

people will be able to worship Him in his original real form and whoever prays to Lord on the Akshaya Trutiya Day without the Sandal paste cover, will attain Salvation and the fortunate people that pray to God after the Holy Bath will get Moksha.

(32) After hearing the proclamation of the Akasavani the King bathed the Lord in plenty of the five kinds of Holy Waters, and prayed to Him along with Urvasi devotedly in all manners, applied to Him the Sandal paste richly scented with camphor and other fragrant articles, decorated Him with nice dress and ornaments and prayed to Him making a present to the Lord of all the Kings valuable jewelery. After prayers the King thought of a Kamadhenu (limitless gifts giving cow) and the cow accordingly came down from Heaven, and supplied to the King the best and delicious offerings to the Lord. Service was next done to the Lord with dance and music on all kinds of instruments and devotional songs. The King restored to them former shape, form and grandeur all the ruined parts of the orignal Temple Habitations were constructed for the four castes of people. Archakas and Vedic Pundits were settled there to worship Lord Narasimha and many villages were given as gift for their enjoyment. The King also engaged beautiful female dancers, and accomplished musicians for entertainment of Lord Narasimha and granted them endowments of lands. The Temple was also endowed with more rich villages by the King for daily religious service, temple lamps and other offerings. The King performed the Chandana Festival on the last day of Tretayuga and settled the festivals to be performed in the remaining months of the year regularly. After religious services for a long time to Lord Narasimha he earned Vishnu's favour at the end of his life. Who-soerer reads this Narasimha Kshetra Mahatyam will be purified of all his sins, and acquire as much good as one earns by visiting the Lord Narasimha's Temples at Krutasavucham, Harampapam, Simhachalam and Ahobalam. At the time of Lord Narasimha's festivals, the pilgrims and the persons that read out this Kshetra Mahatyam to them, will all attain salvation at the feet of Lord Vishnu.

★

KOVILOOR MADALAYAM